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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مُحَمَّدٌ وَآلُهُ عَلَى سُلَّةٍ الْكَرِيمِ

# THE ISLAMIC REVIEW

JUMĀDA 'TH-THĀNIYA, 1350 A.H.

VOL. XIX.

NOVEMBER, 1931 A.C.

No. II

## MUSLIM PATRONS OF MEDICINE SOME FAMOUS PHYSICIANS AND SURGEONS

By A. HAMEED HASAN, B.A., LL.B. (Alig) Madras

### GREEK MEDICINE AND MUSLIMS

It is not so well known to-day as it ought to be that but for the Muslim patrons of medicine the Greek works on medicine would have been entirely lost to the world. In 1887 the great Muslim savant, the late Moulana Shibli, read an important original article at the session of the All-India Muslim Educational Conference describing a large number of languages of the world in which Muslim scholars specialized and the names of the non-Muslim works which they translated into Arabic and Persian, thus making them available to Western scholars for a further study of and research into those subjects. It was the first attempt of the kind. Recently a German scholar has written a comprehensive book, after great research in Arabic works, on *The Medical Works Translated by Muslims from the Greek Language*. So far as I am aware I do not think that the said book has yet been translated into English. In this short article I propose to write briefly about the Muslim Patrons of Medicine which will throw a considerably new light on the subject.

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## MUSLIM HISTORIES

It was a well-known feature of Asiatic Governments, and in fact also that of European Governments two hundred years ago, that the greatness of a Government was measured by its successful campaigns and conquests of new territories and countries. Similarly, the Muslim Histories generally depict the same achievements; modern scholars of Europe wrongly nicknamed these works as "Butchers' Shops." But it is a mischievous nomenclature, as these works, with all their alleged faults, give us important clues to the wonderful achievements of Muslims in all fields and arenas of human activities. One has to wade through thousands of pages to get valuable information on matters other than military achievements. It has practically concealed the glorious achievements of Muslims in educational, social, and medical spheres. When a New History of Muslims comes to be written on modern lines the world will be surprised to learn that the era of the Muslim Rule in Asia and Europe synchronized with the highest forms of culture and civilization then known, and that the Muslim contribution to that culture was large, comprehensive, and substantial. The Muslim administration was divided into separate sections or departments; and each department had a Minister or Secretary of State. Lands were surveyed and measured once in thirty years. Tributes and assessments depended upon the produce of the land. The Public Works Department wielded enormous influence on the prosperity of the country. It dealt with the construction and preservation of roads, erection of bridges, public sanitation, and so on. The Muslim administrations did not lack in the features which distinguish modern Governments.

## THE ARABS

The Arabs, long before the advent of the Holy Prophet in Arabia, had a strong inclination to the acquisition of medical knowledge. Hāris bin Kalda of Tayf became proficient in medicine by his studies in Faris (Persia) and obtained great fame for himself as "Tabību 'l-'Arab" (the Chief Physician for Arabia). His proficiency and skill in medicine



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introduced him to Anūshīrawān's Court. His son, Narfar bin Hāris, had excelled in fame. He is responsible for having induced the Arabs to specialize in medicine. When the Caliph 'Omar advanced in his Persian campaign his army had many Muslim physicians and surgeons in its camp to attend to wounded soldiers.

When Amīr Mu'awiya established his capital at Damascus he patronized research in medicine and appointed a Christian physician, Ibn Asl, as his Court Physician, to be in charge of the Medical Department, who gathered other eminent physicians into his Court. The Medical Department flourished very rapidly. There was a large number of physicians and surgeons who were available to render medical relief to the rich and the poor, the high and the low.

### CALIPH WALĪD

The Caliph Walīd bin 'Abdu 'l-Mālik was the first Muslim Sovereign who established dispensaries and hospitals in his dominions. He was keenly interested in works of public utility, and established homes for the blind and the disabled and fixed pensions and allowances for all of them. He founded a leper hospital. He built a grand hospital which was completed in 88 Hijri; it contained eminent physicians and surgeons of the day. He established a Medical Department which attracted illustrious Christian and Jewish scholars and doctors who introduced Greek learning and medicine to the Muslims. All the available books on medicine in Greek were translated into Arabic. Masarjooya, the Jew, rendered into Arabic the Syrian work of Ahran Qas. It was preserved in the Royal Library most carefully.

### 'OMAR BIN 'ABDU 'L-'AZĪZ

Hazrat 'Omar bin 'Abdu 'l-'Azīz had several copies made of the above translation and made them available throughout his dominions. In his reign several hospitals and dispensaries were established in his kingdom.

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### THE ABBASIDES

The Abbasides were the great patrons of medical relief. Georges was the Superintendent and the First Physician of Jandisapur Hospital. He was an eminent Greek scholar and had no equal in medicine among his contemporaries. It was he who prepared the first Medical Guide in the Syrian language for use in dispensaries and hospitals. Hanin bin Ishāq translated it subsequently into Arabic. Georges was the chief physician of the Caliph Mansūr, at whose request he translated into Arabic several Greek works. He had a distinguished assistant—Dr. Sabūr bin Sahl—who had a huge practice in the reign of Mutawakkal. Masooya was a famous physician attached to this hospital. During the earlier part of the Abbaside rule medicine was administered on the Greek and Persian formulæ. Vedic principles were also adopted during the Baramaka Administration.

### YEHYA BARMAKĪ

Yehya bin Khālīd Barmakī, who was the Prime Minister of Caliph Hārūnu 'r-Rashīd, sent one Muslim botanist to Hindustan to bring back Indian herbs and drugs used by Hindu medical men in the treatment of human and animal diseases. (Cf. *Fihrist*, Ibn Nadīm.) Yehya summoned to the Royal Court the famous Vedic physicians of India. Manucha, Salai and Ibn Dhan took service under the Caliph. (*Fihrist*.) Manucha helped to get several Sanskrit works on medicine translated into Arabic. Ibn Dhan was the Hindu Medical Officer in charge of the Baramaka Hospital at Baghdad, and was the first Hindu physician in charge of a Muslim hospital. Manucha helped in the Arabic translation of the Vedantist Hindu physician's work on medicine in Sanskrit.

### CALIPH HARŪN

Caliph Hārūnu 'r-Rashīd gave the greatest stimulus to popularizing medicine and medical relief. He instituted a well-organized Medical Department under Dr. Masooya referred to above. He had an Inspector General of Hospitals, called Ra'īsu 'l-Atibba. Bakhtishoo was the first to hold this high office



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in 171 Hijri. His son, Gabriel, succeeded him in 175 Hijri. Gabriel's salary was ten thousand dirhams and allowances at five thousand dirhams per month. (*Tabqat*.) According to Shibli he was getting per month several lakhs from the Royal Court of Empress Zubaida and the Baramaka family (vide page 9 of Shibli's *Rasa'il*).

### CALIPH MĀMUN

Caliph Māmūn also was a great patron of medicine who patronized the translation of more Greek and Sanskrit medical works into Arabic.

### EGYPT AND AHMED BIN TOWLOON

By this time hospitals and dispensaries spread far and wide throughout Muslim dominions. But till now there was not a big hospital in Egypt, although Egypt was as famous as Greece and Persia in medicine. Ahmed bin Towloon, the Governor of Egypt under the Abbasides, built a magnificent hospital and endowed a large estate for its maintenance. According to Allama Maqrizi's book, when an in-patient was admitted into this hospital for treatment his clothes and cash were taken away from him and kept in the custody of the cashier of the hospital. The hospital dress would be supplied to him and his bed sheet would be changed on every alternate day. Physicians and surgeons would see their respective patients twice in the day—in the mornings and afternoons. When the patient had gained strength he would get bread and chicken soup. On his leaving the hospital his old clothes and cash would be returned to him. This account clearly shows that medical relief was well thought out and hospitals were efficiently administered.

### HOSPITAL IN A MOSQUE

Ahmed bin Towloon made a remarkable innovation in the matter of rendering medical relief. In 263 Hijri, when he built an imposing mosque at a cost of one hundred thousand

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dinars, he erected in one of its wings one extensive house where medicines were stored and kept, in charge of a physician who attended to all patients resorting to that mosque for prayers.

### HOSPITALS IN JAILS

Caliph Muqtadir bi 'l-Lāh extended medical relief to State prisons and jails throughout his empire. It was in his reign that temporary travelling dispensaries were used to cope with the epidemic which spread in rural parts. It was in his reign that a medical college was established to train and educate the students of medicine who subsequently qualified as physicians and surgeons. He established several big hospitals, one of them, in the revered memory of his mother, being situated on the bank of the Tigris. Its opening ceremony took place in Moharram, 306 Hijri.

'Alī bin 'Isā, his Minister, established a hospital in 302 Hijri at his own expense in his Mohalla Harbiah; and the famous physician Abū Sa'id bin Ya'qūb was the doctor in charge of that hospital. Ibnu 'l-Fart in 303 Hijri established a hospital in the Mohalla Warab-ul-Muffasil, and Sābit bin Sanan was entrusted with its management. (*Tabqat*, p. 222.)

### ADADU 'D-DAWLA

Adadu 'd-Dawla established at his expense in Baghdad a magnificent hospital the like of which, according to the verdict of the then historians, was not to be found in any part of the world. Allama Ibn Khallikān pays a high tribute to the efficient condition of this hospital. Adadu 'd-Dawla is the first Muslim Sovereign in the history of Islam who was styled Badshah and whose name was recited in Friday sermons along with the name of the Khalifa. His hospital in course of time was raised to the status of the first Muslim Medical University, which attracted the best physicians of the day like Ibn Yaks, Abū Yakūb bin Kashkaraya, Abū 'Isā, and Banoon Hasnool, and surgeons like Abu 'l-Khair, Abu 'l-Hasan, and Vaffah. This University claimed several illustrious professors of Physical Science also.



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## NŪRU 'D-DĪN ZANGĪ

Coming to Damascus, we find the name of Nūru 'd-Dīn Zangī, who erected a huge hospital in Damascus out of a vast ransom paid by one of the kings of Europe who was his prisoner during the Crusades. The *Tabaqātu 'l-Atibbā* describes the erection of this hospital and mentions the carpenters employed. These new hospitals were meant for and used by the poor and the indigent and the middle-class people only. The rich were also admitted to the benefits and advantages of the hospital on payment of the necessary fees.

## SULTAN SALĀHU 'D-DĪN

Sultan Salāhu 'd-Dīn was one of the greatest patrons of medicine. He converted one of the palaces of the Fatimite Caliphs into a hospital which earned the greatest fame and name. Allama bin Jabīr describes this hospital at Cairo as the finest in the world, with perfect arrangements for the comfort and convenience of the in-patients before which the modern up-to-date hospitals dwindle into insignificance.

## COMMENDABLE EMULATION

Several Muslim Sovereigns emulated Nūru 'd-Dīn Zangī and Sultan Salāhu 'd-Dīn in establishing a network of up-to-date hospitals in their territories. Malik Mansūr's hospital at Cairo was endowed by him with the properties bringing in an annual income of ten hundred thousand dirhams. It was open to all classes, rich and poor, free and bondmen.

## MOHAMMAD TUGHLAK

Coming to India, Mohammad Tughlak was a great patron of medicine, and during his reign, according to an account of Maqrizi, seventy hospitals flourished in Delhi alone.

## THE EMPEROR JEHANGIR

The Emperor Jehangir, on his accession in 1014 Hijri, issued 12 commands, one of which stated: "In big cities,

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hospitals should be established and physicians appointed to treat the patients, and all the expenses of these hospitals should be paid out of Sirkar Khalisa Sharifa."

### MILITARY HOSPITALS

Sultan Mahmud Ghaznavi was responsible for establishing military hospitals. Two hundred camels carried the outfit of military hospitals of Saljūkīs.

### SOME FAMOUS DOCTORS

Abubaker Rāzī and Sa'id bin Ya'qūb acquired great name and fame as eminent physicians of the day. According to the *Tabaqātu 'l-Atibbā* the former was the author of 100 books on medicine and the latter translated several Greek books on medicine into the Arabic language.

Abu 'l-Hasan Kashkaraya was a famous physician attached to the Court of Saifu 'd-Dawla and was one of the able disciples of Sanan bin Sābit.

Latīfu 'l-Nafs was a Christian who was an expert in several languages. He translated into Arabic several Greek books on medicine.

Abu 'l-Farj was an eminent philosopher and physician. He was a Christian. His compilations are numerous and find place in the *Fihrist Tabāqatu 'l-Atibbā*.

Ibrāhīm bin Baks knew several languages. He was Professor of Medicine and translated from Greek into Arabic several works on medicine.

Ziā bin Baitarul-Mutawaffi was the greatest botanist of the day. He had no equal in the then world in this particular science. He knew all the medical herbs and drugs of the day and travelled far and wide in Greece, Italy, and the Ægean Archipelago.

Kāzī Nafisu 'd-Din Almutawaffi, who flourished in 636 Hijri, was one of the celebrated druggists and the Surgeon-General of Sultan Salāhu 'd-Dīn.

Abu 'l-Khair and Abu 'l-Hasan bin Naffah were famous surgeons. Hakim Abu Aslat was a famous bone-setter.



# ISLAM AND CHRISTIANITY

## CHAPTER III

### DEMANDS ON CHARACTER

MUSLIMS think that the Christianity of the Church makes no demand upon character, while the Dean, like other Christian controversialists, asserts that "Islam makes less demand upon character than does Christianity." Both statements cannot be true, though Muslims and Christians have been saying so all the time. The problem demands calm and unbiased deliberation. And here I will endeavour to say something on the respective merits of both faiths. I hope I shall not allow any prejudice—natural enough—to interfere with my judgment. I will first state the case for Christianity, as I understand it, and I will do so honestly. The Dean might be interested to know that I have devoted my most earnest attention to this question. Once I was on the point of becoming one of Christ's sheep, but I was asked by a Muslim friend to look at the matter from a particular angle (*vide* "Open Letters to the Lords Bishops of London and Salisbury"—by the author). Further consideration and inquiries induced me to study the problem more closely, and that proved to be a turning-point in my life. In the long run, I became confirmed in my present beliefs. I have referred to this episode in my life to show that I do not possess a merely superficial information on the subject.

I believe that the religion taught by Jesus himself (St. Matt. iv. 5)—and it is no other than the religion of Moses which became perfected afterwards in the form of Islam—does undoubtedly make demands on character. But the religion of Jesus is at variance with the religion of Pauline literature which afterwards became the superstructure of current Christianity. I need not detail the circumstances that led the Early Fathers to gradually relinquish the original pristine faith of Jesus. Suffice it to say that the reformations that Jesus tried to make in the religion of Moses, seeking to restore it to its

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original spirit and purity, excited severe opposition in his own tribe; so much so that they would have nothing at all to do with his teaching. The coming generation of his ministers found no promise whatever among the Jews (see Acts of the Apostles). They therefore turned their missionary activities towards the Gentiles—"Now turn we to the Gentiles." In order to make the religion popular among the Romans and the Greeks, attempts were made to introduce a Mystery Cult into the simple religion of Jesus, which was no other than the religion of "Obedience and Commandment." The new scheme seems to have been outlined in Pauline literature, but it took some three centuries to work out the whole plan, when, in the days of Constantine, the Christian Faith became fully metamorphosed into Paganism.

The question has been fully dealt with by me in my book entitled the *Sources of Christianity*, and the facts disclosed in the book have been well known for many years. To resume, if the religion of Jesus is the religion of Sermons, the religion of the Church called after his name is the religion of sacraments. If the former bases human salvation on obedience to the Law, the latter substitutes for it belief in the grace of Blood and participation in Eucharistic meals. Jesus would make admittance into Heaven solely dependent upon keeping the Commandment (St. Matt. xix. 17), while his Church, in its present form, would give a free passport to the kingdom of God to anyone who preferred to believe in the grace of his Blood. If this is the true statement of the case—and I, believing it to be so, would request the Dean to correct me if I am in error—then I cannot but hold with Martin Luther that belief in the Blood and Eucharistic meals does obviate the necessity for good actions and the fulfilment of the Law.

Under the Church belief, therefore, one need not observe morality. I do not mean that Christendom has become absolutely immoral, but this is the logical conclusion that I draw. I know that the Romish Church is keen on the observance of good actions, but logic ranges itself on the side of the Protestant Church. The Lutherans rightly conclude that good actions or morals are not needed after accepting the grace of the



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Blood. Because belief in the Blood is not required if actions are needed for salvation.

By Law and Righteousness I do not mean mere ceremonial piety. Jesus did not mean this when he said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (St. Matt. v. 18). Ceremonial piety is considered an essential of every faith, but it is of secondary importance—adopted as a disciplinary measure. It, in itself, is of no real value, unaccompanied by good deeds and high morals. The Qur-án, however, has most beautifully set forth this principle in the following verse: "It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves) and these are they who guard (against evil)" (Qur-án, ii. 177). It would appear, therefore, that by the fulfilment of the Law or by acting righteously, we mean the doing of good actions and the observance of high morals; seeing that almost all the Laws of the Qur-án directly sow the seeds of all forms of morality. I would, therefore, ask my Christian friends to consider that if my summary of the case, as I said before, is a true statement of facts, where is an occasion for a demand on morals under the teachings of the Formal Church? The case of Islam, on the other hand, is a most simple one. Faith without works is admittedly a dead letter with the Qur-án. Actions are the chief theme in the Book and they mean morals. Though these brief remarks are sufficient to meet the case, yet I wish to pursue a little further, since it is my desire to solve the vexed problem once for all.

"Faith," according to the Qur-ánic conception, is not our accepting a thing as verity, like the Christian's faith in the

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Blood and its efficacy. "Faith," according to the Book, is our knowledge of certain truths, with convictions strong enough to convert them into action or fulfil their requirements. Herein lies the difference between our conception of Faith and that of Christianity. Action is an indispensable element of the Muslim Faith. The Holy Prophet, however, would not leave us to search in the Qur-án for such actions as are necessary to constitute our faith. He simplifies the matter when he says that "faith" in Islam has more than seventy branches. He also says that unless the requirements of these branches are fulfilled, the faith remains incomplete. And here I would mention some of such elements spoken of by the Prophet as have got a direct bearing on our morals.

- (1) Sense of shame, pudency, modesty.
- (2) Fear, especially of God.
- (3) Repentance.
- (4) Married life.
- (5) Physical cleanliness.
- (6) Abstinence from absurd things.
- (7) Abstinence from idle and undesirable talk.
- (8) Abstinence from indecency.
- (9) Abstinence from pride.
- (10) Abstinence from vanity.
- (11) Abstinence from hypocrisy.
- (12) Abstinence from avarice.
- (13) Abstinence from mischief.
- (14) Abstinence from anger.
- (15) Abstinence from malice.
- (16) Abstinence from dishonesty.
- (17) Abstinence from envy.
- (18) Abstinence from conceit.
- (19) Abstinence from extravagance and niggardliness.
- (20) Abstinence from exposing certain parts of the body.
- (21) Learning.
- (22) Hopefulness.
- (23) Trust in God.
- (24) Resignation to God.
- (25) Sincerity.
- (26) Flight from places of evil and insurmountable troubles.
- (27) Patience and perseverance.
- (28) To serve parents.
- (29) Charity to relatives, friends and other people in general.
- (30) Charity, beneficence, mercy and compassion.
- (31) Meekness, humility, and courtesy.
- (32) Almsgiving and benevolence to others.
- (33) Teaching and imparting knowledge to others.
- (34) Fair dealing in business.



## DEMANDS ON CHARACTER

- (35) Bearing true witness.
- (36) Justice and equality.
- (37) Trustworthiness.
- (38) Acts of reform.
- (39) Helping in good action.
- (40) Giving good advice.
- (41) Forbidding wrong.
- (42) Fulfilment of promises.
- (43) Payment of debts.
- (44) Regards of limits.
- (45) Abstinence from injuring others.
- (46) Speaking good and kind words.
- (47) Return of greetings.
- (48) To be just and equitable in our profession and business.
- (49) The giving of loans to those in poverty.
- (50) Charity to neighbours.
- (51) Co-operation in good things.
- (52) Obedience to the Master.
- (53) Obedience to the Rule.
- (54) The removal of injurious things from the way of the people.
- (55) Gratefulness.

The Holy Prophet adds to the above fifty-five elements all that we read in the definition of the Muslim faith given by him. These are the seven articles of our faith, and so we have to believe in each and all of them. We may or may not believe in any religious system, but must believe in these verities, for they are part and parcel of our health and happiness and they ought to be the articles of faith of any religion which claims to have come from God. They are as follows:

- (1) God, as the Source of Law.
- (2) Angels—the functionaries of Law.
- (3) The Books—the records of Law.
- (4) The prophets—the intermediate persons who receive the first message from the Lord.
- (5) The Hereafter.
- (6) The Law
- (7) The Resurrection.

To the above list I would add some such attributive Names of God, given in the Qur-án as demand of us the observance of certain moral ideals. I have already remarked that Islam, on its objective side, requires that we should imbue ourselves with the Divine Character, and dye (ii. 132) ourselves in the Attributes of God.

- (1) "Rabbu 'l-'Ālamīn." Nourisher of all.
- (2) "Ar-Rahmān." He Who is beneficent to others of His own accord.

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- |                                      |  |
|--------------------------------------|--|
| (3) "Ar-Rahīm."                      | He Who rewards others' actions to a greater extent than their desires or deserts.  |
| (4) "Al-Karīm."                      | Generous and Bounteous.  |
| (5) "Al-Wahhāb."                     | He Who showers His blessings on others regardless of their merits.   |
| (6) "Al-Razzāq."                     | Nourisher.   |
| (7) "Al-Mu'tī."                      | Giver of gifts.  |
| (8) "An-Nāfi'."                      | He Who brings profit to all and does not stand in need of others.  |
| (9) "Al-Ghanī" and (10) "Al-Mughnī." | He who is rich and does not stand in need of others, but makes others rich and free from want.   |
| (11) "As-Samad."                     | He Who looks to the need of others and on Whom all depend for their needs.   |
| (12) "Al-Wadūd."                     | He Who is "Love" and loves others intensely.   |
| (13) "Al-Walī."                      | The Guardian of others.  |
| (14) "Al-Mujīb."                     | He Who listens to the prayers of others and responds to one who beseeches.   |
| (15) "Al-Hādī."                      | He Who guides others in the right path.  |
| (16) "Ar-Ra'ūf."                     | He Who, out of kindness, wards off impending troubles and evils overtaking others.   |
| (17) "Al-Mu'min."                    | The Maintainer of peace.   |
| (18) "Al-Muhaimin."                  | He Who guards others in the time of danger.  |
| (19) "Al-Hāfiz."                     | The Protector.   |
| (20) "Al-'Adal."                     | "All-justice-and-equity" is one of the Names of God, but this is explained by another attribute "Mālik-i-Yaumiddīn"—Master of the Day of Requital.                     |
| (21) "Al-Ghafūr."                    | The Great Forgiver.  |
| (22) "Al-'Afūww."                    | The Pardoner.  |
| (23) "At-Tawwāb."                    | The Acceptor of repentance.  |
| (24) "Al-Halīm."                     | He Who shows forbearance or clemency when wronged by others. He Who conceals offences; Modest, Gentle, leisurely in His dealings, not of hasty temper, Grave and Calm. |
| (25) "Ash-Shakūr."                   | He Who approves or rewards others largely for small deeds.   |
| (26) "Al-Hamid."                     | He Who is praised in every way.  |
| (27) "Al-Haqq."                      | He Who is Right, Correct.  |
| (28) "Al-Hasīb."                     | He Who is giver of what suffices.  |
| (29) "As-Sabūr."                     | He Whose patience is greater than that of others.  |
| (30) "Al-Muqsit."                    | He Who acts equitably and gently.  |
| (31) "Al-Wasiyy."                    | He Who is relied upon in the management of affairs.  |
| (32) "As-Sattār."                    | He Who conceals others' faults.  |



## DEMANDS ON CHARACTER

Out of the one hundred Names given in the Qur-án that exhaust the whole gamut of religion, ethics, and various shades of character, I have mentioned here only such sacred Names and branches of the Muslim Faith as refer to what is popularly known as morality. The various elements of the Faith given by the Prophet have been really inferred by the Holy Prophet from Qur-ánic injunctions. For brevity's sake, I have not quoted these verses, but I have given all of them in my recently published book *Islam and Civilization*. If the Dean would but consider the Qur-ánic one hundred Names of God—because the morals mentioned by the Holy Prophet are mere offshoots of the said Names—he would find that not only did they cover the whole field of morality, but also brought everything within their scope which could serve to complete human civilization. Let him study the question of civilization itself and find out its various constituents, and I assure him that these Holy Names have anticipated them all. These Names are no part of a dogmatic theology but they receive their justification in the working of Nature. In fact, religion has no business other than to inform us of the ways of the Lord working in the universe, so that we may follow them as His vicegerents on earth. Then the “Image of God,” which is to say, man, would become a reality. This is the Muslim view of religion, and he regards all other stories of salvation as fiction. In this connection, I may ask my Christian readers to consider if the Lord of Christianity showed any trace of these morals. A perfect man is one who clothes himself in these one hundred Names, and Muhammad (may God bless him), as I read matters, is the only person of the human race who seems to possess all these qualities.

I give here a few more verses from the Holy Qur-án which speak of morals in general.

“And they who pass the night prostrating themselves before their Lord and standing.” “And they who say: O our Lord, turn away from us the chastisement of hell, surely the chastisement thereof is a lasting evil” (xxv. 64-65). “And they who, when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.” “And

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they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden, except in the requirements of justice, and (who) do not commit fornication; and he who does this shall find a requital of sin " (xxv. 67-68). " And whoever repents and does good, he surely turns to Allah a (goodly) turning." " And they who do not bear witness to what is false, and when they pass by that which is vain, they pass by nobly." " And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind." " And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil) " (xxv. 71-74). " Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember—Allah has prepared for them forgiveness and a mighty reward " (xxxiii. 35). " And they say: Glory be to our Lord, most surely the promise of our Lord was to be fulfilled." " And they fall down on their faces weeping, and it adds to their humility." " Say; call upon Allah or call upon the Beneficent God; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these." " And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper, to save Him from disgrace; and proclaim His greatness, magnifying (Him) " (xvii. 108-III). " Those who say: Our Lord! surely we believe, therefore forgive us our faults and keep us from the chastisement of the fire "; " The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times " (iii. 15-16). " . . . And give away wealth out of love for Him to the near



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of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves) and these are they who guard (against evil) ” (ii. 177). “ And your Lord has commanded that you shall not serve any but Him and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) ‘ Ugh ’ nor chide them, and speak to them a generous word.” “ And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little ” (xvii. 23–24). “ And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.” “ Surely the squanderers are the fellows of the devils and the devil is ever ungrateful to his Lord.” “ And if you turn away from them to seek mercy from your Lord which you hope for, speak to them a gentle word.” “ And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off ” (xvii. 26–29). “ And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.” “ And go not nigh to fornication; surely it is an indecency and evil is the way.” “ And do not kill anyone whom Allah has forbidden except for a just cause and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.” “ And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfil the promise; surely every promise shall be questioned about.” “ And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.” “ And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.” “ And do not go about in the land exultingly; for you

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cannot cut through the earth nor reach the mountains in height " (xvii. 31-37). " Repel evil by what is best; We know best what they describe " (xxiii. 96). " And those who shun the great sins and indecencies, and whenever they are angry they forgive." " And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them." " And those who, when great wrong afflicts them, defend themselves." " And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust " (xlii. 37-40).

The Qur-án contains about five hundred orders and injunctions which comprehend all the ups and downs of life, while almost all of them make distinct calls on our morals in the real sense of the word.

Though I am convinced that the Church religion makes no demand whatever, as I have said, on our morals, let me admit, for the sake of argument, that it does; in which case we shall have to consider the sermons and other teachings of Jesus. In this connection I would request the Dean to give his attention to two things. First, let him read the whole Sermon on the Mount and all the utterances of Jesus containing moral precepts, and see if the Qur-ánic demands on our morals are not more extensive than those in the teachings of Jesus. I believe I am justified if I repeat the very utterance of the learned Dean, reversing only the order in which he puts the two words " Islam " and " Christianity." I would, therefore, say that Islam makes more demand upon character than does Christianity.

Of course, he would not find in the Qur-án precepts of Jesus which are of no value in the practical world. Such have never been acted upon by his followers. The Nazarene may not have seen his way to bringing them into practice—for instance, his preaching submission to evil may please some ears but tend to encourage immorality. They act as a sort of premium to evil. Islam cannot give countenance to such soft morality. Evil, no doubt, is in itself a great problem.

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Its suppression ought to be the chief object of a religion. With it also comes the question of reforming evil-doers. The principle of submission to evil cannot do either. The Qur-án, however, has improved on the Sermon in this respect. To return good for evil is possible under certain circumstances, but in most cases it is impracticable. The Qur-án says " Repel evil by what is best "—i.e. evil should not be encouraged. It must be repelled by doing good if we can succeed in that way. It is the thing which is recommended here. But if punishment of evil is the best measure to suppress it, it ought to be resorted to. The Qur-án explains it yet further in lxii. 36-40 (quoted above). It suggests various courses suitable for various occasions. It admits the principle that the recompense of evil is punishment, but it suggests that we shall take counsel in the matter. It also recommends *forgiveness and the spending of money*, which means doing good, but the reformation of the evil-doer is the chief aim. We must do our best to achieve the object. We cannot love our enemy better than by reforming him. Even if we punish him for it, it is returning good for evil.



## CHAPTER IV

### CONSOLATION AFTER SIN

No creed or cult other than that of the Christian Church can convey to a sinner's mind that ease of heart and freedom from anxiety which he may feel after sin, if he is assured of exemption from punishment. The Church advocates may call it "Consolation of Mind," but it is experienced in that easiness of conscience which feels no remorse after sin. The Holy Communion has failed in instilling the mind of Christ into the partakers of the Sacred Elements, as it was meant to do. A religion of sacrament would become a religion of magic and charms, as the Bishop of Birmingham so aptly puts it, if it could compel the heart of the communicant to the path of virtue. On the other hand, history does not give any glowing testimony to the Church faith, so far as good morals go, since it came under the influence of the Mystery Cult. Christianity, indeed, opened a dark chapter when it became a State religion, and Paganism took a new name, with a new Lord in the person of Jesus. Every succeeding century in Christendom seemed to make matters worse. Sin became rank and the Church began to wade knee-deep in human blood. Whichever was in power, Roman or Lutheran, devised instruments of death for the other party, the very thought of which makes one's hair stand on end. Absolution ceased to be an exclusively papal right and gradually descended from the cardinal to the ordinary priest, who became authorized to hear confessions of sin and to grant absolution therefor. People went to confession every week to have their spoiled slates washed in order to fill them in the coming week with other and similar filth. Christianity became corrupt and decrepit, and it continued to be so till conscience became awakened under the influence of Islam through the "revival of learning."

It pains me to write more on the subject, but if these facts have been confirmed by history, it may be pertinently asked—Why did Christendom become so bold in filling God's world

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indiscriminately with sin? Why was sin more prevalent among the Christian priestly class than among the like class in any other religion? A Christian apologist may say what he pleases, but if punishment is the chief deterrent of evil, the latter evidently became unbridled when impunity was granted to a sinner under the authority of the Church through absolution.

The present-day increase of evil in the Western world supports my opinion. Fear of punishment or of public obloquy usually keeps us within legitimate bounds, but if these two restraints are relaxed, the evil tendency in human nature gets out of hand. The fear of future punishment has lost its influence in the West. The doctrine of the Atonement has given exemption from a coming hell. It is only public censure, which sometimes assumes the shape of punishment by the Law, which prevents evil at all. Therefore the chief virtue in modern days seems to lie in finding out means to avoid detection of wrong-doing. For example, the sin of "social wrong" has reached its stinking stage in the most civilized centres in America. Law does not interfere excepting only on the civil side, i.e. in cases where the female culprit is under a matrimonial obligation. Birth control is highly popular as a means of concealing evil; fear of venereal troubles has become the only preventative of wrong. But the medical profession is doing its best to minimize the risk of such troubles. Are we not, then, going to experience another period analogous to the "Last Days of Pompeii," where "men with their women and indecent songs" went to the hell of oblivion for good? All the things that wrought the undoing of Roman civilization are in full blast in the Western Hemisphere. Europe is following the footsteps of the Romans and history must repeat itself.

If I have probed the case rightly on the psychological grounds, then the doctrine of the Atonement is, to a greater extent, responsible for this libertinism. If belief in the blood in removing the burden of sin from persons has encouraged evil in this way, we, who do not believe in the theory, are far better off if we do not possess the consolation of mind made so much of by Church dignitaries. We know very little of the hereafter. All of us live on promises given to us by our

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respective faiths; it is for us to decide the merits of the case from what we observe in this life. We find a greater measure of righteousness in such teachings as base salvation on deeds, but these have been losing their hold on minds that rejoice in the gospel of Blood.

But the so-called peace of mind has become perturbed in our days because most of its possessors, including the Modernists, have discovered that it is neither a new dispensation nor a new gospel. The world, from the very beginning, has seen two religions working side by side, one of actions and the other of another's sacrifice. The priest in the days of Fetishism, on a particular day of the year, used to pierce the heart of a young man, produced for the purpose, with a knife of stone. The "scapegoat" was thus killed and the priest raised his hands to heaven, reciting some sacred words, when the whole community rejoiced at seeing their sins got rid of in this way. The old religion imparted its features to the coming cult of sun-worship which dominated the whole of the North in olden days. The Sun-god was believed to have been born on the 25th of December and to have died on a date corresponding to Friday before the Easter Sunday. So the old belief went, so the Sun-deity had to fight for his life with the God of Darkness. His progress became stopped for two days in the struggle, at the time when he crossed the equator, and on the following Sunday he proved victorious over his adversary and came down from the Cross. He gave new life to the world and the occasion was celebrated by the Festival of Easter, when his votaries used to eat hot-cross buns and eggs as the Christians do on Good Friday and Easter Sunday respectively; and the Sun-worshippers adored the Cross as a sign of new life. This religion continued to develop until it assumed an established shape in a number of religions in the countries surrounding the birth-place of Jesus. All these religions were different forms of the same thing—sun-worship; and they believed of their Sun-god everything which is taught by the Church about her Christ. To his dismay, the modern mind in the Church has not only discovered that his Lord is but the last of a list of pagan Christs, with a little difference (the main story is the



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same everywhere), but that some of such events as were narrated individually of various sun-gods have been collected round the personage of Jesus. The modern mind finds that Bacchus called himself, first, the deliverer of the human race and the Alpha and Omega of the world. He finds that Apollo was called the Beautiful Shepherd and was painted with a shepherd's staff in his hand and sheep browsing around him. It was not Jesus but Adonis—another sun-god—who was born at the spot where the Church of the Nativity is now seen. The Madonna and Child took the place of Isis and Horus on her lap. Quetzacoatl, the Mexican sun-god, receives his name from a word which literally means "my beloved son." Thus the modern mind, finding everything in Christianity borrowed from Paganism, also sees that said "consolation" was not his exclusive privilege but an old heathen custom; and this has again led him to realize that the punishment meted out to Adam was not only death, but consisted of other things as well. Women had to bring forth children in sorrow and man had to eat bread in the sweat of his brow. Now, although the penalty of the sin has been paid at Calvary, yet the punishment pronounced in the Book of Genesis still goes on. The story of Redemption so far as punishment in this world is concerned has been contradicted by facts, and we may presume that the same applies to the future life.

The Qur-án, however, speaks of a "consolation" that comes to man in this life. It is a reality and no imaginary thing. It gives us a foretaste (ii. 25) of the heaven we have to enter into in the life after death. We also realize here the nature of the Resurrection before we get the said consolation. These things have been spoken of in the following verses respectively in the Qur-án:

"O soul that art at rest! return to your Lord, well-pleased (with Him), so enter among My servants, and enter into My garden" (lxxxix. 27-30). "Nay! I call to witness the day of resurrection. Nay! I call to witness the self-accusing spirit" (lxxv. 1, 2). These verses speak of the said two truths—Heaven and the Resurrection—as moral and intellectual conditions in the coming life. Islam does not admit of any local

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heaven, nor does it speak of its geography. It makes mention of a heaven "the extensiveness of which is as the extensiveness of the heaven and the earth" (lvii. 21). In order to understand these verities we have to study our own mind and its development. We arise from the animal kingdom and bring with us animal hankerings. The brutes possess no individual consciousness and consequently acknowledge no private rights among themselves. It is in violation of these rights that evil gets its genesis. Every child in babyhood exhibits traits of his animal nature. He regards the property of others as his own and cries to get it. Later on, the same nature impels us to usurp others' possessions and we are led to commit sin in so doing. This mental condition in us has been called in the Qur-án the "commanding spirit" (xii. 53), since it is always ordering us to do whatever it likes rightly or wrongly. This is the primary condition of our mind and may be termed "animal consciousness." Then individual consciousness gradually dawns upon us, and we begin to think of private rights. We hesitate from appropriating the things of others to our own use. The recognition of private rights soon becomes strong, crushing down all those evil tendencies in which our early instincts manifest themselves. But it is not easily done. It is uphill work. It gives rise to a continual struggle in our minds between the Commanding Spirit and the new spirit which the Qur-án calls the "chiding spirit" or Accusing Soul. The Commanding Spirit urges us to do every kind of sin, while the Chiding Spirit steps in and admonishes us to do nothing that is evil. This spirit has been popularly called "conscience." If we do not allow the Commanding Spirit to kill our conscience and prefer to listen to the voice of the latter, we ultimately reach that stage of consciousness which marks the end of the struggle. The voice of the Commanding Spirit is hushed for ever, and the Chiding Spirit has its triumph. This gives rise to that mental and moral condition which the Holy Book terms the "spirit at rest." This is the condition which is called "soul" in common parlance. The Soul, then, does not come from without, but is a certain development of human consciousness, in which serenity and

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peace of mind we willingly do all that is virtuous and good. We have reached the top of the hill. Evil has lost all its temptations for us. We become resigned to our Lord. Though we possess full freedom of action, yet we are like a lifeless thing in the hands of God, and willingly conduct ourselves according to His Will. Temporary vicissitudes do not disturb our peace of mind. We enter into our heaven in this life. This is the consolation of which I spoke, and which comes to every righteous man before he dies. The condition thus achieved will become more developed, especially when shorn of all physical attributes and translated to higher regions after our decease. But if we cannot develop these noble faculties in ourselves and die in such a state when we are in the clutches of the Commanding Spirit, we have made no progress in our course and are still verging on the borders of the animal. We are in the hands of evil. This is the hell in this life which will be yet more severe in the next.

Our life here, if regulated on proper lines, gives us some idea of the coming state. If the Commanding Spirit creates a hell in us and the Spirit at Rest carries us to Heaven, the Chiding Spirit gives us an insight into the nature of the Resurrection. When the said spirit shall have acquired full mastery over men it will become more intense in its accusations, and the more intense will be our perceptions and feelings. The Resurrection, in fact, is a moral rising of the spirit from a moral death and our strong consciousness of our short-comings.

I have not spoken here of things beyond our comprehension and observation. I have come across men moving in the said three stages of life—men who with calm and peaceful mind have won the battle against evil. They have subdued the devil. They do virtuous deeds for virtue's sake and feel happy in so doing; evil becomes an abomination to them and they shun it. I have also seen men that are in constant fight with the devil. They struggle against evil and listen to the censure of the Chiding Spirit. But most men are playing into the hands of Satan and given to carnal passion. On the other hand, we are told a story by the Church which has no echo in the lives of most men. Neither belief in the Blood nor



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participation in the Sacrament liberates them from the clutches of sin. They do not find the Sacred Elements of efficacy in purifying their nature. It would be a miracle or a charm if the last partaking of the Holy Communion on a man's death-bed should avail to transmute the base metal in him into gold.

I am afraid we belong to the world of culture. We can only believe in experience and observation. Pleasant promises with nothing to support them do not appeal to us.

### A DECISIVE WORD

Here I would invite Dean Swan's earnest consideration. Islam and Christianity are admittedly irreconcilable—nay, they contradict each other in their basic principles. We regard sin as an abomination, and yet we are told by the Church that we are born in it. We abhor evil, but we are told we cannot shun it. We find ourselves quite capable of obeying the law, yet we are told we cannot do so. On the other hand, Islam gives us a gospel and our experience bears it out. It teaches us that we are born sinless, that we come into the world with a pure nature; that sin is only an after acquisition, but that if we give strict obedience to the law we can avoid it. The Qur-án also says that we have been equipped with the best of capabilities and are capable, therefore, of obeying every law. If we could not exist without breaking the Law, all legislation would be an anomaly. We make progress in various departments of life, but no success will come to us unless we observe the law pertaining to the work we have in hand. It is beyond our comprehension to think that though we can observe all the laws concerning mundane affairs, we cannot keep up commandments. If the commandments alluded to are those given to Moses, I find no obstacle in the way of our obedience to them. Besides, why did Jesus lay emphasis on keeping the Commandments if it was an impossibility? Is it not a glaring inconsistency on the part of Christians, on the one side, to say that Christianity makes more demands on morals than Islam, and on the other to believe that we men are incapable of observing them? Com-

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mandments, when kept, produce good morals; and I would say one word more. Islam appears to me a most elevating and energizing religion, while faith in the Church doctrine involves belief in our self-abasement. It teaches us that we are left in the lurch and that there is nothing to be done about it unless someone else lends us a helping hand. What a low view to take of ourselves and of our self-reliance! Islam, on the other hand, tells us that we are not in any abyss, though we may be sitting on the brink of it. We have to choose our path, no doubt, and walk warily, but we have been given legs wherewith to do so.

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### NAPOLEON<sup>1</sup> ON ISLAM<sup>2</sup>

By DR. MD. SHAHĪDU-'LLAH

ISLAM can boast of many men greater than Napoleon Bonaparte. It does not at all, therefore, stand in need of a certificate from one person or another. However, it is interesting to know the views of that great Frenchman on religion in general and on Islam in particular.

Though living in an age when scepticism was in vogue, Bonaparte was not an atheist. He sincerely believed in the existence of one God and admitted the benefits of religion. But his study of comparative religion, unfortunately, led him to the opinion that all religions were human products. Here I may appropriately quote an incident from his memorandum at Saint Helena.<sup>3</sup>

“ In the evening after dinner the topic turned on the subject of religion. The Emperor participated in it for a long time. I am giving below the substance of it as it bears on a subject which has undoubtedly often excited the curiosity of many.

“ The Emperor, with a very lively and warm emotion, said,

<sup>1</sup> With the kind permission of the Editor *The Peace*, Dacca, India.

<sup>2</sup> This article is based on *Bonaparte et l'Islam* by Christian Cherfils (Paris, 1914). The book is fully documented.

<sup>3</sup> *Memorial de Sainte-Helene*, by Count Las Cases, t. iv, pp. 204-209 (Paris, 1828), quoted in *Bonaparte et l'Islam*, pp. 238-239.

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' All proclaim the existence of God. This is indubitable. But all our religions are evidently the creation of man.

" ' Why should all these religions decry each other and fight with each other? Why has this been so at all times and at all places? It is because men will always be men. It is because the priests have spread everywhere fraud and falsehood.

" ' Ever since,' continued the Emperor, ' I have had the power, I have felt the desire of re-establishing religion. I would have made it serve as a basis and as a foundation of social life. Religion is, in my opinion, the foundation of good morals, true principles, and good manners.

" ' Assuredly, I am far from being an atheist, but I cannot believe all that they teach me and all that runs counter to my reason, making me insincere and hypocritical.

" ' To say whence I come, what I am, and whither I go is beyond my understanding. Yet nevertheless all this is; I am the watch that exists and does not know itself.' "

His critical studies of the Old and New Testaments made him entertain doubts about the existence of Jesus and the authenticity of the Bible. I give below an extract from his journal at St. Helena, edited by General Baron Gourgaud, under the title of *Journal inedit de 1815-1818*.<sup>1</sup>

" As for me, my opinion is formed; I do not believe that Jesus ever existed and I would have believed in the Christian religion if it had always existed. But now Socrates would be damned, as also Plato, the Mahommedans, and the English; this is too absurd. Jesus might have been hanged like many other fanatics who desired to play the prophet, the Messiah. In every age there have been such persons. I obtained at Milan a manuscript copy of the History of the Jews by Josephus, in which one could see that someone had interpolated in the lines four or five words about Jesus, because Josephus himself had not mentioned Jesus. The Pope tormented me very much for the possession of this manuscript. This much is certain, that the public opinion was in favour of worship of a unique God, and those among the ancients who spoke about it were well received;

<sup>1</sup> *Memorial de Sainte-Helene*, vol. ii, p. 269. Page quoted in *Bonaparte et l'Islam*, pp. 277, 278.



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the circumstances were such. It is similar to my own case. If I have become Emperor from the lowest rung of society, it is on account of certain circumstances and because the public opinion was in my favour.

"I read the Bible; Moses was an able man; the Jews are villains, cowardly, and cruel. Is there anything more horrible than the story of Lot and his daughters? . . .

"The science which proves to us that the earth is not the centre of the heavenly movements has struck a great blow at religion. Joshua stops the sun! One shall see the stars falling into the sea. . . . I say that all the suns and planets, etc.

"A prince of Italy one day gave a piece of gold to a Capuchin monk in the church who wanted to ransom some souls from Purgatory. The monk being pleased with the gain, cried out: 'Ah! My Lord, I see thirty souls going to Paradise.' 'Have you seen them?' asked the Prince. 'Yes, My Lord.' 'In that case, I take back my coin, because these souls will not come back to Purgatory.' See how they cheat men. Religions are always based on miracles; and on such things as nobody listens to, like the Trinity; Jesus called himself the son of God and yet he was a descendant of David! I prefer the religion of Muhammad. It has less ridiculous things than ours; the Turks also call us idolaters."

Bonaparte cherished these ideas all through his life, though only during the leisure of exile at St. Helena could he find time and opportunity to express his ideas so clearly and unequivocally. A rational deist that he was, it causes small wonder to find that Islam, which approached his ideas so much, should have attracted him. Viewed in this light his utterances in Egypt in favour of Islam must be regarded as sincere. The man who could long afterwards say, "J'aime mieux la religion de Mahomet," could not be supposed to have professed it in Egypt only as a political ruse, even though we may not deny a political tinge in his motive. Nakula<sup>1</sup> mentions that in an

<sup>1</sup> He (b. 1763, d. 1828) was a Syrian by birth and was a Christian of the Greek Church. He wrote a history of the French expedition in Egypt which was translated into French and published in Paris in 1839. Here the reference is to his Arabic original given in the facsimile opposite p. 82, in *Bonaparte et l'Islam*.

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assembly of the savants, governors, and nobles at Cairo, Bonaparte declared: "Surely I have told you on different occasions and I have intimated to you by various discourses that I am a unitarian Musalman and I glorify the Prophet Muhammad, and that I love the Musalmans."

Bonaparte's proclamation to the Egyptians, dated the 2nd of July, 1798, begins with the words which read:

"In the name of God, the Merciful, the Compassionate. There is no god but God. He has no son and He reigns without a partner."

In another place it reads as follows: "O Cadis, Shaikhs and Imams! O Chorbajis and the nobles of the city, tell your people that the French are also sincere Musalmans."<sup>1</sup>

In this proclamation "Musalman" might have been used in the Qur-ánic sense of the one who submits to God. We may remember in this connection the expression of Goethe: "If this be Islam, do we not all live in Islam? Yes, all of us who have any moral life, live in Islam."

In the same year Bonaparte celebrated with great pomp the nativity of the Prophet.

I shall now give translations of some extracts from the writings of Napoleon (cf. *Bonaparte et l'Islam*, pp. 105-125):

"Moses has revealed the existence of God to his nation, Jesus Christ to the Roman world, Muhammad to the old continent."

"Arabia was idolatrous when, six centuries after Jesus, Muhammad introduced the worship of the God of Abraham, of Ishmael, of Moses, and of Jesus. The Arians and some other sects had disturbed the tranquillity of the East by agitating the question of the nature of the Father, the Son, and the Holy Ghost. Muhammad declared that there was none but one God Who had no father, no son, and that the Trinity imported the idea of idolatry." He wrote on the flyleaf of the Qur-án: "There is no god but God."

"Muhammad was a prince; he rallied his compatriots

<sup>1</sup> I have followed the original Arabic as given by Nakula. The French document published by order of Napoleon III is suspected of mutilation and suppression. Cf. *Bonaparte et l'Islam*, pp. 14, 15 (footnotes).

## NAPOLÉON ON ISLAM

around him. In a few years the Muslims conquered half of the world. They snatched away more souls from false gods, pulled down more idols, demolished more pagan temples in fifteen years than the followers of Moses and Jesus did in fifteen centuries. Muhammad was a great man. He might have been, in fact, a god, if the revolution which he was instrumental in bringing about had not been prepared by circumstances. When he appeared, the Arabs had been, since many years, afflicted with civil wars. All those nations that have achieved great things have done them when they came out of such ordeals that renewed equally their souls and their bodies. If the battles of Kadesia and [gap in the original MSS.] which enabled the intrepid Muslims to plant the standard of the Prophet on the banks of the Oxus and on the frontiers of China; if those of Ajnadin and Yarmuk, which caused Syria and Egypt to fall under their dominion, were turned against them; if the Khalids, the Zerars, and the Amrs had been defeated and repelled to their vast deserts, the Arabs would have gone back to their wandering life; they would have lived like their forefathers, poor and miserable; the names of Muhammad, Ali, and Omar would have remained unknown to the world."

"The Parthians, the Scythians, the Mongols, the Tartars, and the Turks have generally shown themselves enemies of sciences and arts, but this reproach cannot be fastened on to the Arabs, no more than upon Muhammad. Muavia, the first of the Omayyad Caliphs, was a poet; he granted grace to a rabbi because he had prayed for grace in four beautiful Arabic verses. Yezid, his son, was also a poet. The Muslims attached so much value to this art that they regarded it as equal to bravery. Al-Mansur, Harun-al-Rashid, and Al-Mamun cultivated arts and sciences. They were fond of literature, chemistry, and mathematics; they lived with savants, caused the Greek and Latin authors—the Iliad, the Odyssey, the Euclid, etc.—to be translated into Arabic, and founded schools and colleges for medicine, astronomy, and moral science. Ahmad corrected the tables of Ptolemy; Abbas was a distinguished mathematician; Costa, Alicude, Thabit, and Ahmad measured



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one degree of meridian from Saana to Kufa. Chemistry, alembics, sun-dials, clocks, and the numerical signs owe their existence to Arab invention. Nothing is more elegant than their moral tales; their poetry is full of fervour. Muhammad extolled everywhere the savants and such men as devoted themselves to a speculative life and cultivated letters. If the Arabs have neglected anatomy, that was because of a religious prejudice. [This is not a fact.—TRANSLATOR.] In the library of Cairo there were 6,000 volumes on astronomy, and more than 100,000 on other subjects; in the library of Cordova there were 300,000 volumes. Sciences and arts reigned five hundred years under the Caliphs and made great progress, which was brought to naught by the invasion of the Mongols.

“ Muhammad reduced the number of women which one could marry; before him it was indefinite: the rich used to marry a large number of women. He thus restricted polygamy. Women are not born more in number than men; why then is this permission to man to have more women and why has not Muhammad adopted the law of Jesus in this matter? In Europe the legislators of nations, whether Greek or German, Roman or Gaul, Spanish or British, have never permitted but one wife. Never in the West was polygamy authorized. In the East, on the contrary, it has been always authorized. Since historic times all men, Jews or Assyrians, Arabs or Persians, Tartars or Africans, could have more wives than one. Some have attributed this difference to geographical conditions. Asia and Africa are inhabited by men of various complexions; polygamy is the only effective means to blend them together, so that the white may not persecute the black, nor the black the white. Polygamy makes them born of the same mother or of the same father; the black and the white, being brothers, sit and see each other at the same table. In the East, also, colour does not give one superiority to another. But to fulfil this object Muhammad thought that four wives were sufficient. One may ask how it is possible to permit four wives when there are not more women than men. As a matter of fact polygamy does not exist except among the wealthy class. As it is this class which forms the opinion, the

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mixture of the colours in these families is sufficient to maintain the union among them.

“ If we should like our colonies to give liberty to the black and to get rid of the colour prejudice obtaining in them, our legislators will have to allow polygamy.

“ In the East, slavery has never had the same character as in the West; the slavery of the East is like that which one finds in the Holy Scriptures. The slave inherits his master's property and marries his daughter. The majority of the Pashas had been slaves. Many of the grand viziers, all the Mamelukes, Ali Bey, Mourad Bey, had been slaves. They began their lives by performing the most menial service in the house of their masters and were subsequently raised in status for their merit or by favour. In the West, on the contrary, the slave has been always below the position of the domestic servants; he occupies the lowest rung. The Romans emancipated their slaves, but the emancipated were never considered as equal to the free-born. The ideas of the East and West are so different that it took a long time to make the Egyptians understand that all the army was not composed of slaves belonging to the Sultan Al-Kabir.<sup>1</sup> The father of the family is the first magistrate of his house, he has absolute rights over his wives, children, and slaves. Never does the public administration meddle with what happens in the internal affairs of a house so as to disturb the authority of the father. His wives are sacred and respected, even in civil wars.”

Napoleon was a great worker, and like all great workers a great dreamer as well. He dreamt a great dream when he wrote: “ I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform régime based on the principles of the Qur-án which alone are true and which alone can lead men to happiness.” But the dream never approached any fulfilment in his life; whether it will ever be fulfilled in any other person's life time alone can say.

<sup>1</sup> Napoleon was so called in Egypt.

## BRIEF NOTES ON THE QUR-ÁN: THE LAST SEVEN CHAPTERS

By AL-HAJJ KHWAJA KAMALU 'D-DIN

(Continued from the October (1931) "Islamic Review," p. 352.)

### HOW TO BEHAVE WHEN SUCCESSFUL

#### THE HELP

- (1) "When there comes the help of Allah and the victory.
- (2) "And you see men entering the religion of Allah in companies.
- (3) "Then glorify the Lord saying that He is free from all defects (for His possessing all good) and ask His forgiveness (and His suppressing your evil inclination). He is oft returning (to mercy)."—Holy Qur-án, cx. 1-3.

The above revelation came to the Prophet when at the height of his success. It came at the time of his last pilgrimage, when the whole country lay at his feet and Islam had become established. No Prophet before him saw such success, and yet he was asked to do three things. He had to remember that the object of his adoration is free from all evil; and that He is without defect of any kind. Moreover, the Prophet had to remember that his Lord is possessed of all that is good, and by glorifying God in this way it was for him to adopt a mode of life which would set him above all imperfections. The Prophet had also been asked to pray to God to suppress the tendencies in man that induce him to make a wrong use of his faculties. The Holy Prophet (On him be peace!) died some eighty days after the revelation, so the injunction contained therein is left for us to interpret. The chapter demands of us humility of mind, even when we are prosperous. It is for us always to shun evil and strive for further good. Every faculty in us is liable to abuse. We must pray God that He may crush in us any such inclination.



## BRIEF NOTES ON THE QUR-ÁN

### OPPOSITION TO RIGHT CAUSE MEETS REMORSE AND FAILURE IN THE END

#### THE FLAMES

- (1) " Perdition overtakes both hands of the father of the flame and he will perish.
- (2) " His wealth and what he earns will not avail him.
- (3) " He shall soon burn in fire.
- (4) " And his wife the bearer of slander.
- (5) " Upon her neck a halter, strongly twisted rope."—Holy Qur-án, cxi. 1-5.

'Abdu 'l-'Uzza was one of the uncles of the Holy Prophet, and it is reported that when the Prophet called together his near relatives and delivered to them the Divine Message to shun idolatry, 'Abdu 'l-'Uzza cried out, " May you perish! Was it for this that you summoned us?" This uncle was of a fiery temper, and was, therefore, called " Abū Lahab," which literally means " Father of Flames." He followed the Prophet wherever he went in the preaching of Islam, and said to the people that the Prophet was a mad relation of his. Abū Lahab, however, had to receive most appalling news at the end of his life. He was one of the arch-enemies of the Holy Prophet, when, after his flight to Medina, the Meccans pursued the Prophet under the leadership of all his enemies, with the one exception of Abū Lahab, who stayed in Mecca on account of his illness. The Meccans received a most humiliating defeat at the hands of the Prophet at Badr, and Abū Lahab could not survive the shock when the news of the defeat reached Mecca. He was burnt, as it were, by the flames of grief and shame, and died within seven days after the news. His wife also joined her husband in his mischievous deeds against the Prophet; she vilified him habitually, and met a similar end.

The chapter speaks of Abū Lahab and his wife as head of the enemy. Their fate demolished the opposition. The first verse comes as a Divine retort to the words of Abū Lahab, as given above.

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## UNIQUENESS AND SELF-RELIANCE

### THE UNITY

- (1) " Say: He, Allah, is One.
- (2) " Allah is He on Whom all depend.
- (3) " He begets not, nor is He begotten.
- (4) " And none is like Him."—Holy Qur-án, cxii. 1-4.

We try to excel each other in our possessions, but how few of us acquire uniqueness in any respect. The above lines give us an insight into things that should be common knowledge to us, before we aspire to anything matchless. The most prominent among them is self-reliance. The Arabic word used as an attribute of God in this respect in the text is "Samad." It means the Lord to Whom others look for their needs, but He does not look to others for a like purpose. In other words, people may depend upon us, but we ought not to depend upon them for anything. Unless we cultivate the spirit of self-reliance and possess means to satisfy others; if they come to us for this purpose, we cannot stand on the pedestal of uniqueness.

In this respect, the Book also says that God is neither begotten nor does He beget any person. Doubtless we cannot probe the matter for ourselves. We are begotten and we beget others; but there are deeper meanings attached to the verse in respect of self-reliance. We may not look to others for any help, yet we do not hesitate to count on our parents or on our own children. But the Holy Book wants us to create such conditions around us as may enable us to be independent even of our parents or our children. Though the chapter was revealed at the earliest period yet it comprehended the basic principle of all other religions.

Almost all of them cherish some sort of polytheistic tenets, and the above four verses contradict them all. For example, Hinduism makes God dependent upon Matter and Soul in His process of Creation. It also believes in many incarnates whom they regard as in the same category as God. The Trinitarians believe in the Godhead of the Son and the Holy Ghost. The Mariolators placed the Mother of Jesus on the

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Throne of God. The Hindus also believe in a number of female Divinities. But the verses cited destroy all such beliefs and preach simply and strongly Monotheism.

(*To be continued*)

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### **The Woking Mosque Propaganda.**

Under the title of "Islam and Brotherhood," an article from the pen of Professor S. F. Darwin Fox appeared in the September number of the *Catholic Gazette*. We take the liberty of quoting from the first paragraph:

"Ultra-Protestant in its rejection of mediatorial priesthood, sacrifice, sacrament, hierarchy and mystery, Mohammedanism is at the opposite pole to Calvinism and in its universalist comprehensiveness. Hence, undoubtedly, its attractiveness to a certain type of mind, common enough among English 'post-Christians' of these latter days, many of whom have fallen—and are falling—to its propaganda, vigorously prosecuted from the Mosque at Woking."

This kind of recognition of the advantages of Islam over Christianity as a religious system, even by members of the Roman Catholic Church, seems to be a pretty clear indication of the time-spirit. It is, certainly, no generosity on the part of the Church or any change of outlook on that of official Christianity that is responsible for an admission like the foregoing. It is, on the contrary, a more or less enlightened public opinion in Christendom which has extorted it as a sort of confession from the leaders of Christian thought. The hodge-podge of abominable untruths concocted by the Church for the purpose of sullyng the simple, reasonable, and peaceful faith of Islam had already begun to appear nauseating to the public mind of Europe, thanks to the lurid light cast on the sordid business by certain eminent scholars of the West itself, when the Woking Muslim Mission entered the field some eighteen years ago to take upon itself the positive work of preaching on behalf of the maligned religion. The ever-



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extending popularity of the faith during these few years is, surely, far in excess of what can be reasonably attributed to the very insignificant amount of preaching that has, so far, taken place. In spite of the purposeful words of praise lavished by our adversaries on the "propaganda vigorously prosecuted from the Mosque at Woking," the world knows well enough that, compared with the boomings of Christianity at home and abroad, the information diffused by the Woking Muslim Mission is as the ray of a tiny lamp in a vast wilderness. It should by now be common knowledge that this solitary Mission has no backing from any independent State or wealthy commercial nation, neither does it command even an infinitesimal part of the resources possessed by one single church in any given Christian country. And still its power has been felt—and felt with great concern—by those whose downfall is foreshadowed by the approaching rise of Islam.

### **What the Champions of Christianity Need to Understand.**

We take this opportunity of suggesting to our adversaries that pride and prejudice, which are the parents of all kinds of jealousy, intolerance, and slander, cannot, however great their tenacity, bolster up a false system for ever. As was shrewdly observed by Abraham Lincoln, "it is possible to deceive some of the people all the time and all the people some of the time, but not all the people all the time." The general conscience of a whole people cannot be kept in servile ignorance to suit the convenience of vested interests. As Carlyle observes, "We are to remember what an umpire Nature is. . . . She is true and not a lie." Is not human nature a part—nay, an essential part and the most valuable part too—of the universal Nature of the Creation? Will it not, then, assert itself? Aye, and it *has* asserted itself. Anti-Christ has masqueraded long enough under the power and influence arrogated to herself by the Church. Now, to the complete undoing of both, the enlightened and informed world of Christianity has begun to perceive that the spirit and the visions of Jesus are represented, not by the Church which claims to hold the monopoly for their

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interpretation, but by the followers of his Arabian brother, who, by his compelling personality, has not only rescued the world from the pit of ungodliness, but also saved the personality of Jesus from all those absurdities which tended to make him appear ludicrous in the eyes of intelligent people; and even to create doubts in their minds as to the existence of any such person. To the unfettered reasoning of man in Christendom the dogmas of the Church have rightly appeared to be a standing insult, alike to the holiness of God, to the mission of Jesus, and to the conscience of humanity. It has wisely understood that by subscribing to the creed of Islam a man in no way loses Jesus and his inspiration; rather does he receive them in their genuine and useful forms. Any European nowadays who cares to think for himself will discover quite easily that the Church is concerned, not so much for the reputation of the man Jesus, as for its own privileges, prestige, and vanity. The innate reason of a modern Christian is no longer blind to the fact that no greater ridicule can be thrown on a frail human being than to advance, on his behalf, a claim to Divinity. To this vast mockery, with God on the one hand and a pious and obedient servant of His on the other, the general mind and conscience of Europe are bent upon putting an end. It is, therefore, not their falling to the propaganda of Islam—because there is, in reality, very little of such propaganda in the world, let alone its vigour—but rather their rising to a view of things in their real perspective, that makes the religion of Muhammad so attractive to the English Christians of “these latter days.” Nay, as we have just remarked, it is *their bold conscience*, freed from the traditional servility to the Church, that, pressing on the guilty mind of the latter, has elicited from its leaders the grudging meed of praise to which we have drawn attention.

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FRIDAY PRAYERS { (1) At the Shah Jehan Mosque, Woking.  
at 1.30 p.m. (2) 8, Taviton Street, Gordon Square,  
London, W.C. 1.

SUNDAY LECTURES—at 3.15 p.m. at the Shah Jehan Mosque,  
Woking, Surrey.

OPEN TO ALL.



## NOTICE OF BOOKS

*Tales of Mystic Meaning.* By Professor R. A. NICHOLSON, of the Cambridge University. (Chapman & Hall, Ltd. London. 1931.) Pp. xxviii + 171. Price 21s.

The English-speaking public should be indebted to Professor R. A. Nicholson for his beautiful translation of certain selected tales from the *Mathnawī* of Jalāl-ud-Dīn Rūmī, the well-known saint and mystic poet, whose glorious works are still held in esteem throughout the entire Oriental world. Other mystic poets may have composed Odes that express, in the most elegant form, ecstasies enjoyed by them during their spiritual experiences; but Jalāl-ud-Dīn Rūmī's position is unique in this respect. In his splendid introduction to the translation, Professor Nicholson rightly remarks that "while the Odes depict Reality as reflected in the clairvoyant consciousness of the Saint, the *Mathnawī* represents the Saint not only as a mirror of Reality, but also as a personage invested with Divine authority and power, an indispensable Guide on the Way to God, a physician who can diagnose and cure diseases of the soul, a Preacher of the Truth and a Teacher of the Law—the law of reverent obedience, through which 'Heaven was filled with light and the Angels became pure and holy.' " It is therefore that the *Mathnawī* is frequently designated as the *Qur-ān-i-Pahlawī*, or *Qur-ān in Persian*. For, if mysticism is to uplift the individual egoistical *Self* to the *Universal Self*, it must derive its inspiration from the teaching of the *Qur-ān*, which is the fountain-head of all Wisdom. For the manifestation of *spirit* in *matter*, the *Qur-ān* lays stress on the sublimation of the *animal self* by prescribing a simple course that can be worked out by every individual on earth, irrespective of his circumstances and position in life. In other words, the *Qur-ān* explains *how to live for God in our daily lives*.

To the mystic, it has a deeper meaning. He observes that every *Form* is subjected to the *Law*, and that the *Law* is ultimately nothing but *Liberty*. He, therefore, lives for the *Beloved* ENTIRELY . . . and lo! the responsibility of actions ceases for him; the *Lord* becomes responsible for his actions, because he exists in Him.

It may be remarked that according to Islam this spiritual state is not the acquisition of a few mystics, but is promised to every individual who submits himself to the Law revealed in the *Qur-ān*. The *Spirit* at this stage becomes intensely active and governs the body without any struggle. The mystic finds ecstasy in his spiritual experiences, while a man of the world enjoys it in whatever he does in his own individual sphere of existence.

Professor Nicholson deserves to be congratulated on his successful attempt to introduce Jalāl-ud-Dīn Rūmī to the Western world, which is, at this juncture, overridden by materialism, and needs the guidance of a practical saint and sufi.

The book is very nicely printed and beautifully bound in green cloth—which is a symbol of Oriental mystics.